

THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
ΠΑΡΑΦΙΛΑ ΨΕΠΙΝΝΙΑ ΠΡΕΣΒ. ΒΟΓΟΡΟΔΗΝΩ

A PARISH OF THE UKRAINIAN CATHOLIC EPARCHY OF EDMONTON

Address:

15608 -104 Avenue,
Edmonton, AB
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**Pleaser register
online or by
phone to attend
services.**

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am
for June: (English) at 12 noon
& soon to return Melkite (Arabic)
D.L. at 2 pm

Parish Website:

<http://dormition.eeparchy.com>

Twitter:

@dormitionparish

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August 16, 2020

Eleventh Sunday after Pentecost, Tone 2;
Post-feast of the Dormition;

the Transfer from Edessa to Constantinople of the Holy Icon "Not
Made with Hands" of Our Lord, God and Saviour Jesus Christ, and
the Holy Martyr Diomedes (284-305).

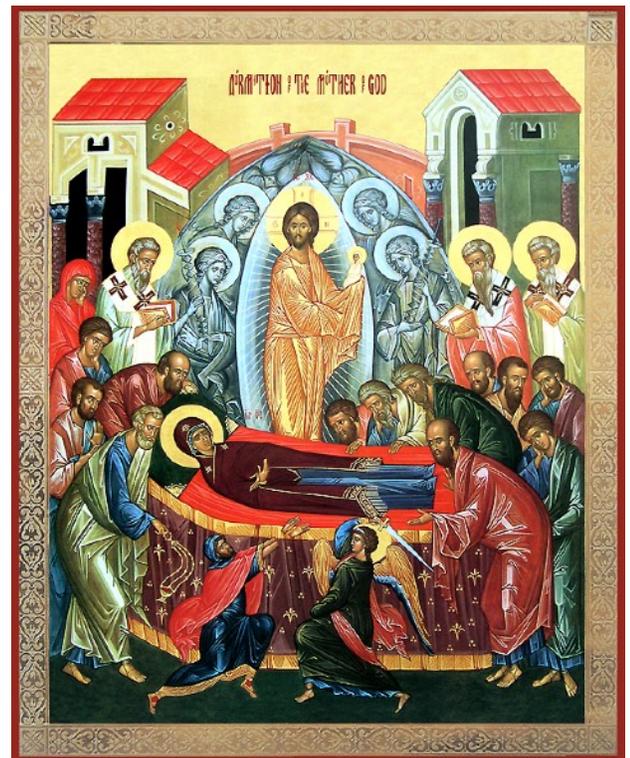
Dormition of the Theotokos

an explanation by Fr.
Thomas Hopko.

The feast of the Dormition or Falling-asleep of the Theotokos is celebrated on the fifteenth of August, preceded by a two-week fast. This feast, which is also sometimes called the Assumption, commemorates the death, resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence.

As with the nativity of the Virgin and the feast of her entrance to the temple, there are no biblical or historical sources for this feast. The Tradition of the Church is that Mary died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world.

Continued on the next page...



**It is now mandatory for all of
us to wear masks inside
church.**

For all the information about this,
please see last week's bulletin.

**UPDATE
ON FACE
COVERING
DURING
COVID-19**



Dormition of the Theotokos an explanation by Fr. Thomas Hopko continued

The Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the Mother of Life and participates already in the eternal life of paradise which is prepared and promised to all who “hear the word of God and keep it” (Lk11.27–28).

In giving birth, you preserved your virginity. In falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death (Troparion).

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life, by the One who dwelt in her virginal womb (Kontakion).

The services of the feast repeat the main theme, that the Mother of Life has “passed over into the heavenly joy, into the divine gladness and unending delight” of the Kingdom of her Son (Vespers hymn). The Old Testament readings, as well as the gospel readings for the Vigil and the Divine Liturgy, are exactly the same as those for the feast of the Virgin’s nativity and her entrance into the Temple. Thus, at the Vigil we again hear Mary say: “My soul magnifies the Lord and my Spirit rejoices in God my Saviour” (Lk 1.47). At the Divine Liturgy we hear the letter to the Philippians where Saint Paul speaks of the self-emptying of Christ who condescends to human servitude and ignoble death in order to be “highly exalted by God his Father” (Phil 2.5–11). And once

again we hear in the Gospel that Mary’s blessedness belongs to all who “hear the word of God and keep it” (Lk 11.27–28).

Thus, the feast of the Dormition of the Theotokos is the celebration of the fact that all men are “highly exalted” in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in Mary the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary’s fate is, the destiny of all those of “low estate” whose souls magnify the Lord, whose spirits rejoice in God the Saviour, whose lives are totally dedicated to hearing and keeping the Word of God which is given to men in Mary’s child, the Saviour and Redeemer of the world.

Finally it must be stressed that, in all of the feasts of the Virgin Mother of God in the Church, the Orthodox Christians celebrate facts of their own lives in Christ and the Holy Spirit. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be “blessed” to be “more honourable than the cherubim and beyond compare more glorious than the seraphim” if they follow her example. All will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will

share in the eternal life of His Kingdom who live the life that Mary lived.

In this sense everything that is praised and glorified in Mary is a sign of what is offered to all persons in the life of the Church. It is for this reason that Mary, with the divine child Jesus within her, is called in the Orthodox Tradition the Image of the Church. For the assembly of the saved is those in whom Christ dwells.

It is the custom in some churches to bless flowers on the feast of the Dormition of the Holy Theotokos.



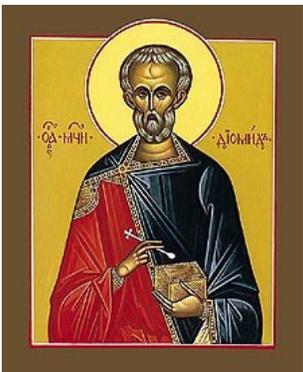
Saint of the Day from oca.org

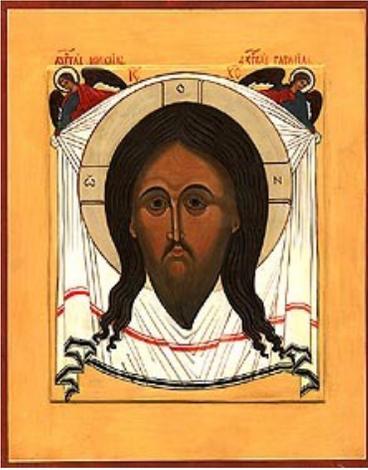
Martyr Diomedes the Physician of Tarsus, in Cilicia

The Martyr Diomedes was born in Cilician Tarsus. He was a physician, and a Christian, and he treated not only ills of the body but also of the soul. He enlightened many pagans with belief in Christ, and baptized them. The Church venerates him as a healer and mentions him during the Mystery of Holy Unction.

St Diomedes traveled much, converting people to the true Faith. When he arrived in the city of Nicea, the emperor Diocletian (284-305) sent soldiers to arrest him. Along the way from Nicea to Nicomedia, he got down from the cart so as to pray, and he died.

As proof of carrying out their orders, the soldiers cut off his head, but became blinded. Diocletian gave orders to take the head back to the body. When the soldiers fulfilled the order, their sight was restored and they believed in Christ.





Translation of the Image “Not-Made-By-Hands” of our Lord Jesus Christ from Edessa to Constantinople, the Third “Feast of the Savior in August”

(oca.org)

The Transfer of the Icon of our Lord Jesus Christ Not-Made-by-Hands from

Edessa to Constantinople

occurred in the year 944. Eusebius, in his *History of the Church* (1:13), relates that when the Savior was preaching, Abgar was the ruler of Edessa. He was stricken with leprosy all over his body. Reports of the great miracles performed by the Lord spread throughout Syria (Mt.4:24) and even reached Abgar. Without having seen the Savior, Abgar believed in Him as the Son of God. He wrote a letter requesting Him to come and heal him. He sent his own portrait painter Ananias to Palestine with this letter, and commissioned him to paint a likeness of the Divine Teacher.

Ananias arrived in Jerusalem and saw the Lord surrounded by many people. He was not able to get close to Him because of the large crowd which had gathered to hear the Savior. Then he stood on a high rock and tried to paint Christ's portrait from afar, but this attempt did not succeed. Then the Savior saw him, called him by name, and gave him a short letter for Abgar in which He praised the ruler's faith. He also promised to send His disciple to heal him of his leprosy and guide him to salvation.

Then the Lord asked for some water and a cloth to be brought to Him. After washing His Face, He dried it with the cloth, and His Divine countenance was imprinted upon it. Ananias brought the cloth and the Savior's letter to Edessa. Reverently, Abgar pressed the holy object to his face and received partial healing. Only a small trace of the terrible affliction remained until the arrival of the disciple promised by the Lord. This was Saint Thaddeus, an Apostle of the Seventy (August 21), who preached the Gospel and baptized Abgar and all the people of Edessa. Abgar attached the Holy Napkin to a board and placed it in a gold frame adorned with pearls. Then he placed it in a niche above the city gates. On the gateway over the Icon he inscribed the words, “O Christ God, let no one who hopes on Thee be put to shame.”

For many years the inhabitants had the pious custom of bowing down before the Icon whenever they went forth from the gates. Later, one of Abgar's great-grandsons, who ruled Edessa, fell into idolatry, and decided to remove the Icon from the city wall and to replace it with an idol. In a vision the Lord

ordered the Bishop of Edessa to hide His Icon. The bishop came by night with his clergy, lit a lampada before the Icon, and placed a ceramic tile in front of the Icon to protect it, and then he sealed the niche with bricks.

As time passed, the people forgot about the Icon. But in the year 545, when the Persian emperor Chozroes I besieged Edessa and the city's position seemed hopeless, the Most Holy Theotokos appeared to Bishop Eulabios and ordered him to remove the Icon from the sealed niche, saying that it would save the city from the enemy. When he opened the niche, the bishop found the Holy Mandylion, and the lampada was still burning before the Icon, and an exact copy was produced upon the tile protecting the Icon.

The Persians lit a huge fire outside the city walls. Bishop Eulabios carried the Icon Not-Made-by-Hands around the city walls, and a violent wind turned the flames back on the Persians. The defeated Persian army retreated from the city.

In his *Church History*, the sixth century writer Evagrius Scholastikos refers to the Holy Mandylion (or Napkin) as The Icon made by God (Ἡ θεοτεύκος εἰκὼν).

In the year 630 Arabs seized Edessa, but they did not hinder the veneration of the Holy Napkin, the fame of which had spread throughout the entire East. In the year 944, the emperor Constantine Porphyrogenitos (912-959) wanted to transfer the Icon to Constantinople, so he paid a ransom to the emir of the city for it. With great reverence the Icon of the Savior Not-Made-by-Hands and the letter which He had written to Abgar, were brought to Constantinople by clergy.

On August 16, the icon of the Savior was placed in the Pharos church of the Most Holy Theotokos. There are several traditions concerning what happened later to the Icon Not-Made-by-Hands. According to one, Crusaders stole it during occupation of Constantinople (1204-1261), but the ship on which the sacred object was taken, perished in the waters of the Sea of Marmora.

According to another tradition, the Icon Not-Made-by-Hands was transported to Genoa in 1362, where it is preserved in a monastery dedicated to the Apostle Bartholomew. It is known that the Icon Not-Made-by-Hands repeatedly produced exact copies of itself. One of these, named “On the tile,” was made when Ananias hid the Icon in the wall on his way to Edessa. Another, imprinted on a cloak, wound up in Georgia. Possibly, the various traditions about the original Icon is explained by the existence of several exact copies.

During the time of the Iconoclast heresy, the defenders of the holy icons, who shed their blood for them, sang the Troparion to the Icon Not-Made-by-Hands. In proof of the validity of venerating icons, Pope Gregory II (715-731) sent a letter to the Byzantine Emperor, in which he mentioned Abgar's healing, and the sojourn of the Icon Not-Made-by-Hands at Edessa as a commonly known fact.



Lebanon in Crisis



Emergency Campaign for Lebanon
republished on the Eparchial Website.

OTTAWA, August 6, 2020 – Catholic Near East Welfare Association (CNEWA) has launched an emergency campaign to rally prayers and funds for Lebanon.

“The Lebanese people are going through a major crisis,” says Carl Héту, national director of CNEWA Canada. “The Beirut blast comes on the heels of a political crises, overwhelming debt, financial collapse, unemployment, the COVID-19 pandemic as well as successive waves of regional conflict. We direct our prayers to the people of this country with whom we Canadians have so many ties. We invite all to join us. The Lebanese people need our help.”

While the cause of the blast remains unknown, the impact has sent shockwaves throughout the country – and the world. The toll grows by the day. More than a 100 people are confirmed dead; thousands are injured; countless remain missing, presumably buried under rubble. Lebanon’s health care facilities have been overwhelmed. Three Christian hospitals close to the port, including the 600-bed St. George Hospital, have been severely damaged and evacuated. The injured are being rushed to medical centers miles from Beirut.

“Our staff, as with the entire city, is really shaken,” said Michel Constantin, CNEWA’s Beirut-based regional director. “Our building was damaged, our offices are filled with shattered glass that could have been deadly had we not left for the day. Lebanon is on the brink of economic, political and social collapse. This will not stop us from doing our work. More than ever, the people of Lebanon need our help and, most especially, the help of their local and universal church.”

CNEWA Canada will leverage most of its resources to support the campaign – social media, website, advertisements and personal and general appeals to its generous donor base. Funds raised will be directed to the CNEWA office in Beirut which, in turn, will share with local churches that offer essential health and emergency services and pastoral outreach.

“With all the major issues devastating Lebanon, this week’s horrific incident only deepens what many describe as an existential catastrophe not only for Lebanon as a nation, but for the existence of a culturally and religiously diverse Middle East,” said CNEWA president Msgr. Peter I. Vaccari. “CNEWA recalls the words of St. John Paul II, who reminded the world that Lebanon is not just a country, but a message.”

CNEWA has been at the service of the churches and peoples of Lebanon for decades, providing relief to all who are suffering and those who have fallen through the cracks, especially those facing homelessness and in need of medical care and food.

To learn how to donate click here.

(...unless this bulletin is printed. If it is: go to the eparchial website, find the article, and click there.)

About CNEWA

An agency of the Holy See, CNEWA works for, through and with the Eastern churches throughout the Middle East, Northeast Africa, India and Ukraine. Founded by Pope Pius XI in 1926, CNEWA provides pastoral and humanitarian support to the churches and people of the East. CNEWA Canada was incorporated as a registered charity by Canada Revenue Agency in 2003.

- We **pray for the health and well-being** of all the servants and handmaidens of God who need our prayers: **Anne Prokop, Fr. Josaphat Turkalo, Verna Hnatiuk, Miranda Mayko, Jean Miskew, Marge Woitas, Katie Bunio, Ann Horsman, Louis Pewar & Rosa Maria Santos.** (If you know any other people who should be on this list: please email me.)

- We wish God’s blessings and **happy birthday** to our parishioner: **Greg Orysiuk Workun** (August 19) who celebrates his birthdays this week. May God grant you many years!
- Congratulations to Fr. Jay Korban of the Archeparchy of Winnipeg, who was ordained to the priesthood yesterday. AXIOS. Fr. Jay is Fr. Bo's Nephew-In-Law.

Dormition Colouring Page



Eleventh Sunday after Pentecost, Tone 2; Post-feast of the Dormition; the Transfer from Edessa to Constantinople of the Holy Icon “Not Made with Hands” of Our Lord, God and Savior Jesus Christ, also Called the Holy Veil, and the Holy Martyr Diomedes (284-305);

Troparion, Tone 2: When You went down to death, O Life Immortal,* You struck Hades dead with the blazing light of Your divinity.* When You raised the dead from the nether world,* all the powers of heaven cried out:* “O Giver of Life, Christ our God, glory be to You!”

Troparion, Tone 1: In giving birth you retained your virginity,* in falling asleep you did not abandon the world, O Mother of God.* You passed into life, for you are the Mother of Life,* and by your prayers* you deliver our souls from death.

Glory be to the Father and to the Son and to the Holy Spirit.

Kontakion, Tone 2: You rose from the tomb, O almighty Saviour,* and Hades, seeing this wonder, was stricken with fear; and the dead arose.* Creation saw and rejoices with You, and Adam exults.* And the world, my Saviour, sings Your praises for ever.

Now and for ever and ever. Amen.

Kontakion, Tone 2: The tomb and death could not hold the Mother of God,* unceasing in her intercession and unfailing hope of patronage,* for, as the Mother of Life, she was transferred to life* by Him Who had dwelt in her ever-virgin womb.

Prokeimenon:

The Lord is my strength and my song of praise, and He has become my salvation.

verse: The Lord has indeed chastised me, but He has not delivered me to death. (*Psalms 117:14,18*)

Epistle I Corinthians 9:2-12

Brothers and Sisters: If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brethren of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk?

Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, “You shall not muzzle an ox when it is treading out the grain.” Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was

written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more?

Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

Alleluia, Tone 2

verse: The Lord will hear you in the day of tribulation; the name of the God of Jacob will shield you.

Gospel Matthew 18:23-35

The Lord said this parable: “Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, ‘Lord, have patience with me, and I will pay you everything.’ And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, ‘Pay what you owe.’ So his fellow servant fell down and besought him, ‘Have patience with me, and I will pay you.’ He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his lord delivered him to the jailers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”

Hymn to the Mother of God and the Irmos:

Seeing the pure one’s falling asleep, angels marvelled in wonder how the Virgin could ascend from earth to heaven.

O pure Virgin, in you are conquered the bounds of nature,* for childbirth remains virginal and death is betrothed to life.* Virgin after childbearing and alive after death, O Mother of God,* never cease to save your inheritance.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.* Alleluia, alleluia,* alleluia.